THE THEOSOPHICAL PATH

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"The aims and purposes of the Theosophical Society fully express the Brotherhood of Humanity. . . . It is founded to teach people, and every member of the Theosophical Society, to believe but in one Impersonal God, and to rely upon his [man's] own powers, to consider himself his own savior; finally to demonstrate to him that there never were, will be, nor are, any miracles."— *H. P. Blavatsky*

THEOSOPHY AND MODERN SCIENCE

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(Stenographic report of the first of a series of Lectures on the above subject. These were delivered at the request of Katherine Tingley the Theosophical Leader and Teacher, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following Lecture was delivered on June 26)

FRIENDS: Both you who are assembled here this afternoon in this our Temple of Peace, and the many hundreds or thousands who are listening in at a distance through radio-transmission: —

We open our second Series of talks this afternoon by alluding first to the fact that H. P. Blavatsky, who founded the Theosophical Society in New York in 1875, did not originate from her own chief, or from her own head, in other words did not invent, the majestic religion-philosophy, which passes today under the name of Theosophy.

She was the chosen Messenger of a certain Body of wise and

spiritually-minded men, who chose her as their Messenger to the world in that century, on account of her great spiritual and intellectual gifts. She was to strike the keynote of certain age-old truths which had been forgotten during the passage of many ages; and the aggregate of the teachings of which she struck the keynote, and which she gave forth in outline in her great work, *The Secret Doctrine*, was intended to be the doctrinal foundation of a Society which should gather into its ranks high-thinking men and women, those whose whole intent and purpose in life was to live manly and to live womanly, and to do all in their power to fulfil the destiny which every man and woman should aspire properly to fulfil.

Her great work, *The Secret Doctrine*, she called "the Synthesis of Science, Religion, and Philosophy." These words, to many who do not understand their full import, may perhaps at first blush seem somewhat ambitious words, perhaps rather grandiloquent. But we who have passed the larger part of our lives in the study of Theosophy, can assure you that these words were well-chosen; because it must be obvious to every thinking person that there is but one Truth in this universe; and that that Truth, if it can be formulated at all, must take some specific doctrinal form, imbody itself in some particular cast, because the human mind works in that way.

Now, the operations of the human consciousness are threefold, if you analyse them carefully; and these threefold operations men have designated by the words Religion, Philosophy, and Science: religion comprising the metaphysical, the mystical, and the devotional (but not the emotional) faculties of man; philosophy comprising faculties of the human mind which we generally call co-ordinating; in other words, the intellectual side, that which gathers together and formulates in intellectual fashion the truths which the consciousness intuits in or attains from nature, often perhaps through a study of the outside world; and third is the operation of the human mind which classifies, through and by its inquisitive nature, the facts of the beings surrounding us, which it studies; and that is science.

So, then, if there be in the world a truly fundamental system of teaching, a religion-philosophy-science, which it must be if it comprises all the operations of the human mind, all the operations of human consciousness, then that Truth must include all these three faculties. Otherwise it remains imperfect, and its dicta can be not otherwise than imperfect likewise.

This brings us to the question of Theosophy and Science, the subject of our talk. Please do not understand that we intend to embark

upon this second series of lectures by establishing an unfortunate antinomy, that is, an opposition, between Theosophy and the proved investigations and researches into Nature. Not at all — just the contrary! The Theosophist looks upon the occidental scientist of today, if his researches are based upon the facts of Nature which he has already discovered to be true and lead to other facts of nature which are in process of being proved true — the Theosophist looks upon the investigating researcher into Nature's secrets as his very best friend.

The Theosophist in his heart has an instinctive reverence for truth. The motto of our Society is, "There is no religion [or law] higher than Truth [or Reality]." But if it comes to the question of accepting the dicta of certain particular men of science as established facts of nature, when those dicta, those theories or hypotheses, are nothing but theories or hypotheses, the matter is very different indeed; and we as Theosophists, lovers of truth, uphold our right boldly to affirm our belief or disbelief in such theories or hypotheses as they strike us as true or as untrue.

We repeat: in Theosophy, to the student of Theosophy, to the Theosophist, there can be no such antinomy as 'the conflict between Religion and Science.' That, to the Theosophical mind, is absurd; it is ridiculous; and we have shown the reason why. Truth must satisfy the entire nature of man, if it be announced as such; otherwise we claim it is not truth; it is a hypothesis; it is a theory; it is an imperfectly investigated fact of nature, perhaps. In any case, if it do not satisfy the devotional, the intuitional, the mystical; if it do not satisfy the intellectual faculties, the co-ordinating faculties in us; if it do not satisfy our inquisitive and penetrating mind — in other words, if it do not satisfy the three inner operations by and in and through which only, the human consciousness can act,— then we claim there is something wrong, and we refuse to accept it otherwise than as a speculation — clever perhaps, possibly true, but not yet proved.

Now we have said that these three faculties of the human mind, these three operations of human consciousness: Religion, Philosophy, and Science, must all three work to a common end. They must satisfy all the parts of man, of the man or the woman who thinks. And it must be so in Nature. Is it conceivable that a thing can be true, as an assumption of the truth of some part of Nature, which does not satisfy or fit in with some other part and all other parts?

Man is a child of Nature. Nature has not so much 'given' him his faculties by and in which he works, as he has them *de facto* as being a child of Nature. They are not a gift; they are not a development of something outside of himself which has come to him; nor are they merely

produced by man's reaction upon something else in Nature. They are innate in him. *They are he.* They form his destiny by evolving out; consequently, if anything offends our inner faculties, then, as Shakespeare says in one of his noble plays, "Let us abhor it." Let us hold it in 'abhorrence,' not accepting it until it is proved true or false.

When the Theosophical Society was founded in 1875, as I have just said, we were the recipients in those days of much cheap ridicule, because we taught certain things which were scientifically unfashionable; they were not popular; therefore they were not acceptable. Let us mention a few of these things, which are now, however, fully and commonly accepted.

We taught in those days, for instance, that there was such a thing as one man affecting another man by psychological methods, by suggestion, which today is popularly called 'hypnotism.' And oh how we were laughed at for believing in 'medieval superstitions'! And yet, in a little while, it became a commonly accepted fact of knowledge; it became scientific because the scientists knew a little more about it. They are now not quite so dogmatic as then in rejecting truths which they themselves had not been fortunate enough to prove.

We were told: "All that you people teach is *a priori*, that is to say, from your own consciousness; and it is not founded on investigations into nature. Where are your proofs?" And we said: "The proofs are around you daily. Look, search, examine, investigate, follow out your own procedure in investigating Nature, and the abundance of proofs surrounding you will arouse your utmost astonishment."

Now, today, so common is this knowledge of psychological elements, that all averagely educated men know something of that particular thing, 'hypnotism'; and even in some countries, as in Germany and France, legislation has been passed regulating, and very properly regulating, the practice of psychological or psychic processes as affecting others.

Similarly, when we come to examine any particular part of the 'general world-process,' as the German philosophers call it — the operations of the cosmos around us,— we should not hesitate to believe a thing because it is unfashionable, or because someone who knows very much or thinks he knows very much, says, "Oh! that is old moldy medieval superstition!" We ask: Did the men of past ages know nothing? Are we the only ones who know anything? Has the human race in all the vast time behind us brought forth no great men who knew anything, who loved Nature and investigated her as our men of science love Nature

and investigate her? The supposition is an absurdity. The facts of history all teach us to the contrary.

We talk of dogmatism. It is unfair to limit the exercise of the right of free speech to one part only of the human race. Everybody admits that today. There is an instinctive feeling in us, which perhaps operates for our good in some ways, that we should not accept things off-hand. Indeed, it is in itself a good thing, and if this reluctance to accept some new truth were nothing but that, and were accompanied with a willingness to examine, then indeed it would be a wholly good thing. But when there is a sheer unwillingness to examine something new, it is evil; it is inimical to the best interests of the human race, and it is profoundly unphilosophical, therefore profoundly unscientific, and therefore profoundly irreligious.

These three divisions of the work of human consciousness are natural, and therefore are the proper method of understanding the facts of nature as our mind interprets them to us: Religion, Philosophy, Science. But, we repeat, unless the complete nature of man is wholly satisfied, unless these three co-operate in him completely, there is something wrong in the hypotheses, or in the theories, presented, and the mental precipitate will be dogmatism.

Let me illustrate what I mean by scientific dogmatism by referring to three historical rejections of truth, two of them by one of the most famous academies of science in the world then, and even so standing today: I refer to the French Academy of Science. Today, nobody disbelieves the fact that stones fall to the earth from the skies — that meteorites fall. But for hundreds of years that fact was refused credence by the scientific authorities. It was laughed at; it was rejected; the reporters of the occurrences were openly called fools, idiots; and the great French physicist and astronomer, Arago, openly announced in the French Academy of Science that it was an impossibility for stones to fall from the skies. "Why," he said, "there are no stones in the skies. How then can stones fall?" Unmitigated dogmatism!

Our second illustration of this spirit: You remember something perhaps of the French painter and speculative physicist, Daguerre, the inventor of the daguerreotype — the first practical demonstration, perhaps, of the reality of photography. Daguerre was married; and his wife came to the family physician one day in great distress of mind. She told him: "Doctor, I am afraid my husband is going crazy. He told me last night that he was perfecting a process by which to fix pictures on a wall by means of the sunlight, and that there was a way of doing it; and he was going to discover a way by which pictures could

also be fixed on metal or paper." And the doctor said, "Madame, I shall see your husband. Perhaps you have not reported correctly what he said."

And the physician saw Monsieur Daguerre and conversed with him; and he likewise left his presence in great distress of mind, saying later to the wife: "Assuredly, Madame, your husband is mentally affected!"

But in a short time Daguerre had perfected his process; photography was invented; and this same eminent physicist, Arago, this time announced with approval the new discovery to the doubting French Academy of Science.

Third: Do you remember that when Edison brought forth his first phonograph, one of the eminent members of the same French Academy of Science, arose and denounced "these American methods of propaganda in advertising"! He said, "It is a clever trick of ventriloquism; the principle is utterly unscientific; it cannot be!" But in a few years practically everyone knew of the phonograph and many owned one.

It is good to hold things in abeyance of judgment until they satisfy all the faculties we have in us; but such rejection should not be off-hand. We should examine everything and hold fast to those things which appear to us as good. It may be that our intellectual capacities are not sufficient for us to know truth even when it is logically and properly presented to our minds; that is our misfortune. But we should not carry that spirit of indisposition to recognise something as true merely because it is new, or unfashionable, or unpopular, or unscientific, or irreligious, or unphilosophical, according to the standards of the day.

Many years ago our Theosophical literature teemed with references to radiant energy proceeding from matter — from certain matters more than from others. And we received much cheap ridicule for this; much incredulity was shown regarding our claim. But now it is a fact of common knowledge. The researches of Becquerel, the Frenchman, and of Roentgen, the German who invented or found the X-rays, are now known by everybody.

Radium opened our eyes to the great varieties of the behavior of matter in many fields of scientific research, not merely in geology, but in astronomy and in chemistry, and generally speaking in all branches of philosophy or knowledge pertaining to the material or rather mineral portion of our earth.

But these facts are old thoughts with us. They are nothing new. We worked hard to gain recognition for these recondite activities of the material world. For fifty years we have been working; and we are now seeing the fruits of our work; and we are glad, not because it is we who

have shown the way first, but because, by now and here bringing these illustrations forth, we can show that there is much more; that there are many more of our teachings which are exactly on and of the same ground of natural fact, which we have been giving forth for these past fifty years, which are not yet accepted, but which are bound to be. We see every day in the researches and in the advances and in the discoveries made in the scientific fields of thought, closer approximations to what we have taught, and we are very glad that it is so.

We do not claim this priority of knowledge as a matter of self-justification. We claim it this afternoon only as an illustration of our general theme, that between Theosophy and Science there can be no opposition. A proved fact is a truth; but let us be sure it is proved.

Take the case of Evolution, a subject which has aroused recently much interest and much comment, both favorable and unfavorable. I refer to the so-called 'evolution-trial' in Tennessee. A certain man was tried in a court of law for teaching what was called the evolutionary doctrines of science; and other men took an opposite view, saying that evolution was not proved; but the other party said it was proved. These men who denied the fact, denied it supposedly from religious motives, because the present evolutionary doctrines of modern science clash with the teachings of old-fashioned religion.

But that situation is entirely beside the point. It is not the question at all, if we love Truth, whether some particular doctrine is or is not according to the dogmas or teachings of some church — whether it be a scientific church or a religious church! The only question we have to concern ourselves with is: Is it a fact? Is it true?

That is the Theosophical position. Therefore, there cannot ever be in Theosophy such an antinomy, such an opposition of sense or of meaning or of teaching, as the well-worn phrase, 'the conflict between Religion and Science.' That notion makes a Theosophist laugh. To him it is absurd. He says there must be something wrong either in science or in religion or in both. Let us find out where that twist is, where that wrong lies. Let us straighten it out or correct it. Let us get the truth of these things. It is as easy to find truth as it is to find wrong; and the methods are very simple. They are: honesty of purpose first; next, an unbiased intelligence inclining neither to this side nor to that, but swayed only by the desire to arrive at the facts of Nature, the elucidation of the wonderful cosmos which surrounds us as expressed in its operations.

Is the Theosophist an evolutionist? Does Theosophy teach evolution? The answer comes instantly: Yes, most emphatically it teaches

evolution. But this is likewise said with equal emphasis: Theosophy most emphatically does not teach 'Transformism.' Do you know the difference?

Transformism is the proper name for most of the hypotheses which pass wrongly today under the word 'evolution.' Our scientists today do not teach evolution; they teach 'transformism,' as the French rightly call it — the transforming of one thing into another, which we emphatically deny.

There is development; the slow change through the ages of one being — not into another thing or being, but into an increasingly perfected form *of itself*. That is true evolution — as shown by the real meaning of the word, the etymological sense — the unrolling or pouring out of that which is within, evolving. That we believe in. But the idea that one thing can be transformed into another thing is like saying to someone: give me a pile of material — so much wire, so much wood, so much ivory, so much varnish, and a few other things,— and just watch that pile evolve into a piano! It never will. That is transformism reduced to simple language; and we reject it.

But we do teach evolution; we are taught evolution — the unfolding of an entity as from a seed of its inherent capacities through the ages, just as the seed brings forth a tree in its short cycle, or a flower, or a human being, or whatever it may be, evolving out that which is held within itself. So does the human race in its larger cycle; so do all the genera of beings around us, all the different classes and varieties of animate things. So do they evolve through the ages, helped by the influence of environment, to be sure, pouring forth that which is locked up within themselves. As a British biologist, Professor Bateson, recently put it well, "It is the unpacking of an original complex."

Now it matters very little, unless we choose to be sticklers over words, whether we say that evolution is the becoming the simple from the complex; or complexity resulting from simplicity. It probably is both, depending upon the way by which you look at it. The main thought is, that at the core or heart of every animate entity, there is a power; may I say a force; an energy, perhaps, may be a better word; at any rate, a principle, of *self-growth*, which needs but the proper environment to bring forth all that is in it. You may plant a seed in the ground, and unless it has its due amount of water and sunshine, it will die. But give it what it needs, let it have the proper environment, and it brings forth its flower and its fruit, which produce others of its own kind. It brings out that which is within it.

Thus the human race and all other animate entities follow the

same course of action, bringing out that which is infolded within them. This is evolution.

Of course this question can only be briefly touched upon this afternoon. We shall go into it more deeply in our future talks. We might point out, in connexion with this phase of our study, that evolution, as we have described it, is a very old thing considered as an expression of an operation of Nature. Likewise considered as an expression of an operation of the human mind. Every one of the six systems of Hindû philosophy is evolutionist in character, or constructed along that line. All the great Greek thinkers and the Roman thinkers of large intellectual capacity, all taught evolutionary doctrines, along the lines that we have shown.

Let us take, for instance, the teachings of Leucippus and Democritus, in Greece, and these will give us a chance to show how much these wise old thinkers have been misunderstood.

Leucippus enunciated a theory of the cosmos, enunciated a cosmology, which was later developed by Democritus, who lived some forty or fifty years later. At any rate, he flourished about that time. The basic idea of this wonderful philosophy, commonly called the Atomistic — we today would call it the 'scientific,' — is this: the universe is composed of a vast number of what Democritus called *atomoi*, a Greek plural word meaning *indivisibles*, which we, during the course of the last three or four hundred years, we, the occidentals of our own period, have adopted as a word and called 'atoms.' But to this word we have given meanings quite different, quite diverse, quite unfair likewise to Democritus, meanings quite adverse to those meanings which Democritus implied in his usage of this word. At any rate, he taught that these 'atoms' existed in a 'void,' and that through their various movements and attractions, through an innate power of self-growth, through magnetic approaches or magnetic repulsions, their manifold movements and operations composed the world, the cosmos, which we see around us.

You have there the basis of the atomic theory of modern chemistry; you have there the basis of the nebular hypothesis, and of hypotheses more or less running upon the nebular hypothesis of Laplace and of Herschel and of others.

But what did Democritus mean by his *atomoi* and by his *kenon* or *emptiness*, a Greek word, properly translated 'the Void'? He meant, first, spiritual monads, full and complete as entities, indivisible particles of substance containing in themselves the potentialities of all possible future development, self-moved, self-driven, as a man is by his character and the forces inherent in his spiritual and intellectual and physical

natures. Nor by his word *kenon*, or void, did he mean an utter emptiness, as we misconstrue that word. He meant the vast expanses of the spatial deeps, Space, in fact; thus enunciating a theory truly majestic, and, I may add, truly Theosophical when it is properly understood.

Look at the notable difference, when we understand his meaning, between the misconstruing on the one side, by modern philosophers, of his atoms and his void, dead, unimpulsed, and acting blindly; and self-living monads, indivisible spiritual entities, living in these spatial deeps, which by their attractions and repulsions and inwardly governed movements, produce the cosmos which we see around us.

This school was called the Atomistic School, and it had great vogue in ancient times. Lucretius, the noble Roman philosopher and poet, in his splendid didactic poem, *On the Nature of Things*, teaches in splendid fashion, of the same theory, although he himself was rather a disciple of Epicurus, than directly of Democritus: Epicurus himself being an atomistic philosopher, and although deriving the main principle of his theory from Democritus, yet giving to his own philosophic and scientific ideas a more or less individualistic turn.

We could go on quoting for a long period of time, thus illustrating how necessary it is to examine before we judge, to be sure of our ground before we contemn, to hesitate never to accept truth when it appeals to us as truth, appeals to us as satisfactory to the three states of our nature: the religious, the philosophic, and the scientific.

This is the road that open minds, eager for newer knowledge, for wider investigations into the spheres of being, should follow; for there is where man finds his true dignity as a thinker. It is very scientific; such an attitude of mind is very religious; such an attitude of mind is profoundly philosophic; and it is with this attitude of mind, at least trying to hold this attitude of mind, that the genuine Theosophist approaches the study of Nature, no matter along what particular branch of scientific investigation his thoughts may take him, be it astronomy or chemistry or linguistics, or any one of the various branches of knowledge, because — and we point this out in conclusion today — just as man is a unitary being, he is a unity; and these three operations of his consciousness are one, because they are he who produces these various things; so necessarily all the branches of knowledge that spring from his mind must be closely interrelated, built together, interlinked, interlocked; and it is fatal, in any honest endeavor to arrive at truth, or at an approximation to truth, to look upon these various so-called sciences, or on any of the operations of the human mind, and on the other sciences such as religion or philosophy, as living in a fundamental antinomy, as functioning in and

through and by a fundamental contrast with other branches of knowledge.

It cannot be. If we find contradictions between the various branches of science or knowledge, if we find our own minds at war with ourselves about these, we can be positive that we have not yet found the true Ariadne's thread, which will lead us out of the labyrinth of mere theory, and hypothesis, into that still small path, which the Hindû Upanishads speak of as leading us directly to the heart of the Universe.

THEOSOPHY AS THE ROCK OF AGES

H. TRAVERS, M. A.

IT is obvious that we are living in a time of great change; and students of Theosophy know that several important cycles end and begin at about the same time. The year 1898 was fixed as one of these epochs. There are sufficient reasons why we should not attempt to be precise about these cycles and their dates: one is the imperfect state of our own knowledge, and the other is that such information is never given out publicly except in veiled form, because it gives the clue to matters which, in the interests of human welfare, are better kept in reserve.

But the great solar cycle of 25,868 years plays an important part in chronology. This period is that of a revolution of the earth's nodes, these nodes being the two points where the ecliptic cuts the celestial equator. In other words, it is the period during which the earth's pole describes a small circle among the stars. If this period be divided by twelve, we get a cycle of about 2,156 years, which is that taken by the equinoctial point to retrogress through one zodiacal sign. This period is known as the Messianic cycle; and one gathers that a change of sign is due somewhere about the present time, from Pisces into Aquarius, Pisces being connected with the Christian dispensation.

But however the facts may be, it is certain that we are at an important time of great changes. This was foreseen by H. P. Blavatsky, as can be abundantly proved by reference to her writings; and she declares that Theosophy was promulgated expressly for meeting the requirements of such a change. What were those requirements?

Stability. Changes tend to shake us from our base. Our accustomed supports give way; and, unless we have some firmer support to cling to, we are at sea. It is quite a commonplace to hear that the youth are questioning and throwing off old authorities. The sanctions

of religion are everywhere called in question. Even in science, which formerly was considered so unshakable a bedrock, matters seem to be in an uncertain and fluid condition. What is called the new psychology has been prying in rather a disconcerting manner into the springs of our conduct, leaving us to wonder just who we are, and depicting an individual as a kind of committee with an invisible chairman. It is small wonder if, with all this rearranging and house-cleaning of our ideas, there should be some uncertainty and some danger of floundering.

The most important thing is to show that morality, beneath its surface of custom and fashion, has unassailable bases; and to show what those bases are. Then people, in giving up their religious creed, or making over their philosophy of life, need not try to cut loose from the foundations of stability — the Rock of Ages, so to say — nor fear that the gales will blow away their nest.

It was necessary to 'dig deeper,' to reach the solid rock below the shifting soil. Or, to elaborate the simile, a geologist does not have to bore down to find what rock lies beneath, for he can trace it laterally to its outcrop upon the surface. In just the same way, the Teachers of Theosophy have pointed to past ages to show the unchanging foundations of stability. They have declared that there is, and always has been, throughout the history of humanity, a Wisdom-Religion or Secret Doctrine, which is the unchanging basis of all faiths, whether religious faiths or scientific faiths or philosophical faiths. In our age this fundamental system has not been on the surface; it does not 'crop out'; it is overlaid by much soil and subsoil, and by other strata deposited upon it. But, like a geologist exploring a territory, we can point to its outcroppings in various localities in the field of time. (It is quite orthodox nowadays to speak of time in this way, as if it were a kind of space.)

Shall we say that Theosophy has unearthed the Archaean rocks of human knowledge? Shall we say that, to find these rocks exposed, it has journeyed to the eternal mountains, to the 'roof of the world,' to places where they have remained comparatively unaffected by more recent deposits?

What is more unchanging, in the history of man, than man himself? Fruitless are the attempts to discover any creature intermediate between a man and an animal; discovery, unhampered by preconception, reveals but man himself, as we know him today, no matter in what age of time. His anatomy is always that of Homo Sapiens. His mental and moral make-up, with minor and superficial variations, is correspondingly uniform. Here then is something which goes deeper than fashion. For such an unvarying man there can only be equally unvarying laws. Morali-

ty therefore concerns the necessary conditions of man's welfare; it is the law of his life, that which saves him from death.

We cannot escape the jurisdiction of such laws, any more than we can escape the operation of gravity or cohesion or any other law of nature. If we throw over any religious form in which the laws of morality may be couched, we must observe the same laws under new names; we cannot run counter to them.

Theosophy has dug deeper in more than one way. It has dug deeper into human nature, showing that there are depths in our nature which had not been even suspected by the majority, much less fathomed. What a vast new vista of possibilities — of capabilities — this opens up. Compare a man of culture with an uncultivated man. The uncultivated man lives in an external world of sights and sounds; the cultivated man has tapped a new and vast reservoir of life: he can find teeming society in his own thoughts; through books he can commune with the minds of all ages and countries.

To what new worlds then might we not be introduced, if we dug still deeper into human faculty, if we could discover that there is a still deeper bedrock in human nature? And this has been done by Theosophy, which has brought to the knowledge of modern times certain ancient teachings as to human nature. These teachings are not dogmas or speculations: they prove themselves, as a scientific hypothesis (when true) proves itself — by their power to solve practical problems, by their consistency with other admitted data. In a word, these teachings as to human nature reveal us to ourselves; they point out to us what is within us, and bid us to explore and verify for ourselves.

In speaking of knowledge and of teachings, it is very important to distinguish between real and false knowledge. By the latter we mean a kind of knowledge (so called) which is of little or no profit. Owing to the unequal development of man today, we have acquired a great facility for amassing information, or knowledge in a merely speculative form; and this might better be called 'learning.' A man may become a marvel intellectually, and yet be no more advanced in what really constitutes strength of character or practical wisdom than the most humble and unlearned individual. Even in the sphere of religion and morality, it is easily possible for a man to be a saint, a great preacher, and yet have nothing which can be of real use to people in times of severe stress. Our civilization itself is full of contradictions and inequalities, and we are forced, even against our will, to share in this unequal condition, thus becoming unwilling or unconscious hypocrites.

What would be the effect of bestowing upon a society, so ordered,

a mass of teachings of the Ancient Wisdom, with no conditions or safeguards to ensure the useful application thereof? Evidently it would merely serve to create bodies of students, who would study the teachings for mere intellectual curiosity, or to gratify personal ends; and thus the very and sole purpose of Theosophy would be frustrated. That this has actually happened to some degree may be seen from the testimony of the history of the Theosophical Movement. Its Leaders have always had to strive against the tendency thus to pervert the object of the teachings.

The original Society founded by H. P. Blavatsky has been kept true to the original purpose; but not without shedding, at various stages, individuals and coteries who were not willing or not able to adhere to the original purpose, but wished to utilize what they had learnt for inferior purposes of their own.

It is of no service to give people instruction in advance of what they are able to absorb — of what they are able to turn to practical use. It has been truly said that Theosophy is a life, a mode of life. The purpose of the Theosophical Society was to change the ideals and the manner of people's lives. But note the wise policy. Instead of rushing out to try and reform other people, the plan was *to form a nucleus*, which should act like a seed, growing and spreading; or like a leaven working in the mass.

Stedfastness, to what is eternal and true, is the cardinal principle of this nucleus of students and workers. They are expected to prove by their lives the genuineness of their belief in the Theosophical teachings. How instructive is the case of those who have failed in this test! Together with their enthusiasm for the teachings and the cause, they have cherished, perhaps unconsciously to themselves, personal motives; they have been unable to wean themselves from certain things in their nature which were not consistent with their professed ideals of duty and conduct. And so the time came when, unable longer to hesitate and compromise, they were compelled to choose.

And how often is it the case that such people have not had the courage or sincerity to place the blame where it belonged — on their own failure — and have argued themselves into the position that they were victims. Since *they* could not be wrong, somebody else must have been! We can turn their default to profit by learning the lesson it affords to ourselves. Of what worth is our own faith? Will it stand the test of practical application?

Theosophy has *restated* certain vital truths, which, though expressed or implied in the familiar religious doctrines, have lost their force

through repetition, through having degenerated into little more than lifeless verbal forms, and through misleading interpretations of them.

Not the least vital of these truths is that of the mysterious double nature of Man, in virtue of which he can be said truly to have *two selves*. As was just said, this truth has always been recognised, implicitly at least; for, when a man prays to a God, or seeks interior help from a superior source, what does he in fact do but commune with a higher part of his own nature? This does not mean that there is no great universal Spiritual Fount of Wisdom and Power, but only that such Power can approach man only through man himself. The link between the Divine and man must be present.

Any sincere aspiration for light and aid superior to our erring mind and selfish desires, is a communion with the higher side of our own nature. It is this that puts man in a class by himself, different from all other creatures that we are familiar with.

Theosophy has restated this truth and made it more real and helpful. Let the student but study the Theosophical teachings as to the 'Sevenfold Nature of Man,' and he will find there that the Higher Self of man is definitely recognised as a fundamental part of human nature, distinct from all that goes to make up the personality; and that thus the Theosophical teachings solve many problems which the ordinary schemes of psychology or metaphysic completely fail to deal with.

Theosophy then has surely dignified human nature, raised man in his own estimation, given him self-confidence; thus repeating the old lesson of Teachers — that we should use the light that is in us, not hide it under a bushel. This is one of the many keynotes set reverberating by H. P. Blavatsky, and its influence in the world of thought is everywhere apparent. But, to keep such important truths from raising dangerous hallucinations, as the sun shining on a marsh may raise noxious vapors, it is essential that there should continue to exist a body of students under a Leader, who will keep the teachings pure and true to their original form.

"THIS day I shall have to do with an idle, curious man; with an unthankful man, a railer; a crafty, false, or an envious man. All these ill qualities have come about in him through ignorance of what is truly good and truly bad. But I that understand the nature of that which is good and that which is bad: who know, moreover, that this transgressor, whosoever he may be, is my kinsman (not by blood but by participation in the same Reason and the same Divine Particle) — how can I be hurt?"

— *Marcus Aurelius*

ESOTERIC THEOSOPHY

FRED. J. DICK, M. INST. C. E. I.

(The following is the stenographic report of the last words uttered by the late Professor F. J. Dick, of Theosophical University, at private meetings called by Katherine Tingley and presided over by her)

DEAR TEACHER: I cannot help noticing that the remarks that Professor Edge has just made in connexion with the lecture tonight, by Professor ——, have been in line with something that I have been noticing a great deal of late, that is, that a new spirit of open-mindedness upon a great many fixed questions, or thought to be fixed, has been spreading among the men of science all over the world. And in the scientific magazines one is continually reading nowadays about the complete reversal of opinion about practically all the subjects connected with science and its inquiries. The physical world and the metaphysical world and the mathematical world — the latter especially being supposed to be so extremely secure and exact in all its reasonings — have all been assailed by the very oldest and many of the very best of our professors, and the whole foundations of thought are being visibly undermined all over the world. This is so much in line with what we have been hearing tonight.

Also with regard to what Professor Edge said about fixity of opinion — that a new light is breaking upon the intelligence of men, which seems to be part of the movement in which we are, which is spreading over the world. So that they are turning their eyes and are ready for still greater surprises.

I think that is a very interesting example and illustration of the kind of work that is going on here, because we undoubtedly are in the life of the world, although we are to some extent apart from it; and we are the vehicle of many ideas that are spreading over the world through our literature, which is superb and immense in influence already. And I think that we are beginning to understand the reasons and the possibilities which are right before us; we are getting a broader understanding of *The Secret Doctrine* than we have ever had before in connexion with what is going on in the outside world. I think it is a most inspiring phenomenon. It shows, it reveals, to us the direction that the thought of the world is going to take during the next generation or so.

I think these truths that we are listening to have been the most illuminating that I could conceive to be possible. In all my experience, which is very limited, but it extends over some thirty or forty years, of

these teachings, I have never come across anything so illuminating, revealing the possibilities of the future, the immediate future almost, as in these lectures.

I am so impressed with that thought that I am afraid I cannot say anything more at present. I thank you.

. . . . . .

DEAR TEACHER: I find that the subject [of the lecture this evening] is so tremendous that I have difficulty in collecting my ideas with regard to anything that has been said tonight. I know that it is most refreshing to hear the main features of Eastern philosophy so lucidly arranged and made clear for all who are studying that system. To hear it so summarised and in such a clear intelligible way, without referring exclusively to ancient texts or long volumes of metaphysics, is certainly a very delightful experience, and one that is not met with in the world.

One grows so tired of reading long polemics about ethics and duty and all kinds of things that are continually spoken of under various lines and various aspects, and under the influence of various ancient and modern teachers, and all interpreted in so many ways; that it is refreshing, as I said, to go back to that simple form of presenting ancient truth of which we have heard an example tonight.

But the most important thing, the unique feature of the whole exposition, is that we are surrounded by comrades who have passed through endless experiences in the world, and have reached the same positions, one and all of us, of being gathered together to hear once more the old philosophies expounded with the inspiration that the old Teachers had, far back through all past ages; and that, certainly, is a most wonderful thing. There are several aspects of it. We are in the presence of a great Teacher, and she with her predecessors was given a nucleus of Universal Brotherhood on the old lines. It is yet but a young child, but it is growing every day, and you can see it. And, as Mr. Reginald Machell has said, the influence of it is visible even in the everyday literature; if one looks carefully you can see the touches of it already shining. So we know that while it is a world-wide movement in a very ordinary sense, it is also a world-wide movement in a very deep sense. It is really reforming the life of the world.

"A GREAT hope is dawning for humanity. We seek to voice that hope."
— *Katherine Tingley*

ARAB FORT AND ROMAN RUINS

JOHN GRAHAM

NO! Never need an American," says Washington Irving, "look beyond his own country for the sublime and beautiful of natural scenery. But Europe holds forth the charms of storied and poetical association. Her very ruins tell the history of times gone by and every moldering stone is a chronicle." I would add that just as the American finds fresh interest in passing beyond the boundaries of his own country, the European seeks scenes which conjure up new feelings and bring back the story of civilizations long past but traceable within easy reach. One of these he discovers in North Africa, only an aeroplane day's journey away.

Two prominent features of former times in this region were the Roman occupation, and later the conquest of the country for their religion by the Arabs. It is proposed here to notice only one aspect of each of these former glories, viz.: the great fortress of Constantine, which has withstood eighty sieges, and the recently exhumed Roman city of Timgad, almost as important as Pompeii.

The usual method of approach to Constantine is by land from the port of Algiers, nearly three hundred miles distant. Many visitors take the journey gradually, the automobile stopping at pretty coast-resorts or climbing for impressive views over the Tell country from the Aurès mountains. Or Constantine may be visited on the return journey from the Sahara desert. That was my course, as my chief purpose was to recuperate in one of the oases.

Constantine is 2,000 feet above sea-level, and in December there was a sharpness and coolness in the dry air which was exhilarating, though rather chilly at night. To arrive at night by rail, as I did, may not be the best way, but, next day, as an amateur photographer, I appreciated the light of the morning hours. Neither did I join any party. Walking about alone, one is least observed, and sees the people at ease and incurious.

This town of some 80,000 people is the chief commercial center, apart from Algiers which has more than 200,000 inhabitants. For a first look around, a guide saves a good deal of time on the tour of a town of narrow, twisting native quarters. Four distinct districts were passed through. The negroes were the poorest; the Arabs the most interesting. The Jewish quarter and the French need no description as they are seen in many cities, and their faces and their modes of life are changeless with environment. The natives, it is evident, are migratory; they are

at home in warmer climes where there is no herding together in slums. In these narrow pathways there is scarcely room to pass. At one point the overhanging balconies of the upper stories actually touch each other. The footways are cobbled very unevenly and mount up the hillside steeply.

The pettiness of the store-keeping and meanness of the outdoor stall-cooking must be seen to be believed. The people live from hand to mouth. To the visitor, articles of cheap jewelry, wood, leather and metal, are offered. The contrast is the more striking when one passes through the modern main streets of shops and warehouses, which are fairly important though never of the large dry-goods-store order.

There was nothing striking in the cathedral, the synagog, or (apart from age and size) the great mosque, which represent the chief nationalities. But the palace of the last Bey (prior to the French occupation) was very interesting. One could only smile, however, at the frescoes on the walls, a disgraceful and childish job of some native artist of only a hundred years ago, proving how decadent the glorious Moorish art had become. In comparison, one could see old works of art, collected here from various palaces and mansions.

Most of the Bey's palace is reserved for the French general in command. Four quadrangles have been turned into gardens; in two of them soil and shrubs take the place of the swimming-pools of the harem. Here I take leave of the guide, after an intolerable soft drink of anisette, which Mohammed allows and of which the Arabs are so fond.

The next attraction was the Corniche road and the Gorge of the Rummel, for which I took a taxi. Crossing the suspension bridge, one cannot see the river below but can hear the cascades. It is said that when the city was taken, refugees who attempted to escape by means of ropes were killed on the projecting rocks. In the barbarous times, criminals and unfaithful wives were pushed over the edge of the ravine, and dashed to pieces before they reached the bottom one thousand feet below. A lengthy viaduct has been built recently, taking the main traffic of the town and connecting the villages.

What interested me most was an afternoon spent in the Arab market among the side-shows in the open air. For wiliness and loquacity the palm goes to a young juggler, whose shaven head showed that he had been to Mecca and his mysticism frequently tested by signs the faith of his hearers, some of whom pointed to head and mouth, and held the points of their fingers together. Another crowd was charmed, and the children, open-mouthed, listened to a girl who recited the 'Arabian Nights' type of stories in the traditional way, with the sentences ending in a cadence of smaller intervals than we ever use. Each short story was encouraged

with the payment of small coins, while the musicians, seated cross-legged, played on a tom-tom and a bamboo flute, always varying the rhythm, but keeping to the same short tune.

Timgad, about fifty miles distant from Constantine, is reached by rail or auto. A convenient way is to take the train to Batna, a garrison-town in the hills, where, if the autobus is not running, a private auto may be hired for the round to and from Timgad. The railway journey may be continued to the desert (Biskra and some days as far as Touggourt), or by return to Constantine, thence onward to Tunis, and a steamer back to Marseilles.

A most interesting auto-trip it is along the plateau leading to Timgad (twenty-three miles distant from Batna), on a finely engineered road. A mile or two before reaching the place, the ruins come into view along the plain. Much remains to be exposed; the work depends on the grant of funds. Pompeii and Herculaneum were overwhelmed by cinders, the latter by lava, from Vesuvius, but here the forces of Nature have gradually covered up the deserted city. The Romans, as their empire decayed, withdrew from their conquered countries.

About sixty years ago, some sportsmen, hunting for big game, noticed columns sticking up on the surface of the plain of this hilly and seldom visited region. They reported the fact. The French provided funds for excavating. It proved to be quite a large city founded by Trajan. Fine lettering, which is scarcely equaled today, always perpetuates the name of the builders of Roman monuments, and sometimes quaint fancies are added; one of the gaming-tables here still records that "to hunt, to bathe, to play, to laugh, this is life." The joys of life have gone into the silence, and now for miles around the land is desolate. Earthquakes doubtless helped in the destruction which has been completed by rain and winds and shifting sand.

When the Mohammedans, with Koran and sword uplifted, reached Timgad, it had become a Christian city. The ruins of a large church have been discovered, but the Romans, adopting earlier Greek models, built for posterity. Even amongst the ruins, artists find their paradise. What must have been the luxury and zest of life in these halls and homes in the wilds of Barbary!

Walking up the gentle slope of the well-flagged streets, one may climb to the hillock from which the amphitheater and galleries of the theater, seating more than four thousand people, are seen, and beyond are the countless columns of the chief buildings. There are baths, having hot and cold chambers, cooling-rooms and lounge-halls. Flowers are not cultivated nowadays anywhere in the neighborhood, but the Flower-

Market was an important building. The Public Library anticipated Andrew Carnegie. The Forum is very large, and the stone paving is still regular and smooth. The main streets are grooved by the wheels of the chariots. One of the finest buildings is believed to have been a temple to Jupiter Capitolinus. Other temples are graceful in symmetry. The basilica was used for administration: court of justice, council-chamber, and business.

Septimius Severus, a great African soldier who became Emperor, of the highest type, had much to do with the growth of the place, but the most impressive ruin is the beautiful Arch of Trajan. The story of the past can be pieced together by a visit to the modern Museum, where mosaics, coins, implements, statues, etc., are arranged with care by the resident director.

On the return to Batna, a short stay can be made at Lambessa, seven miles from the end of the trip. The fact that the amphitheater there was built for ten thousand people, gives a clue to its importance, and several of the buildings excavated are large, but the work is unfinished. Quite a number of other ruins in Algeria and Tunisia might be visited.

The greatness of the Roman empire becomes more evident as time passes. Even in England wonderful discoveries are only coming to light now. What was their outstanding trait? Apart from the lust for conquest and demand for luxury, I should say it was the adaptability of the Romans wherever they settled. They enlisted in their armies in their heyday the conquered of every race and made them citizens, not slaves. In this twentieth century also, we find it is best to treat every man as a brother. The reasons for the decay and fall of the Roman empire are well known, but there is still a lesson to be learnt from its greatness.

THE PLAYER AND HIS PARTS

T. HENRY, M. A.

"ALL the world's a stage, and all the men and women merely players." We often speak of playing our part in life. The word 'person' means an actor's mask. The part played by an actor is not the actor's own self: many may be the parts he plays.

Shakespeare in *As You Like It* gives us seven stages of a man's life. These will be found to answer correspondentially to the series of

planets beginning with the moon; but Shakespeare has only six, and has made up seven by giving us two old men. The baby is Moon, the schoolboy Mercury, the lover Venus, the soldier Mars; Jupiter aptly stands for the portly justice, while we finish off with two Saturns. But where is Sun? Here is something for students of correspondences to work on. Again, what about the woman? How many stages has she, or how many parts does she act? She can be the baby, and possibly to some extent a kind of Mercury in her schooldays; the lover, certainly, having odes made to her eyebrow. But how about the soldier and the magistrate? We may put a female aspect of Saturn to represent an old crone; but even so the number of parts played by the woman are diminished. Here then is another puzzle for the student.

To learn acting loosens up our nature, giving us what an artist would call freedom. Manners are a very important part of life, for we please and offend by our manners to a greater degree than is often realized. Easy manners give us the entry into many circles, greatly multiply our social contacts. To adapt oneself to one's company is the way to learn and to widen our experience. Acting is a moral calisthenics, relaxing our set attitudes and setting free all our limbs and movements. It may teach us not to identify ourself with our mere superficial qualities. He who knows how to assume anger, passion, fear, is not so likely to be governed by those forces in his personal life. He learns to reach down to the pivot on which these revolving forces are balanced.

This calls to mind that universal doctrine which is chalked up all over the world in the form of a wheel with four spokes going round. A great secret here, evidently; known to many nations in many times; not to be spoken in words, and therefore written in a more suitable and universal language. How can we learn to keep still in the center while things move round one after another?

What is the difference between an actor and a hypocrite? Both assume parts. The chief difference must lie in the motive.

Shakespeare speaks only of a single earth-life; but what about the life of the immortal Self of man? Then calling this the real Man, we may say that each Man in his whole life plays many parts, meaning thereby the various personalities of his successive incarnations.

I look back over many decades and survey the part which *somebody* has been playing, from the nursery, through the school, and all the various phases, and try to make some consistent unit out of it. (Not being quite a typical individual, Shakespeare's seven parts are a bit mixed: I did not compose odes to my mistress's eyebrow and swear

strange oaths in quite the right manner and order. The fair round belly has never materialized, nor would any quantity of goodly capon suffice to mend that matter. But no rose without a thorn — or rather, no thorn without a rose: my shanks will not shrink and my hose will not hang loose when I pass into the slippered pantaloon.)

I think of two people with whom I passed the first part of my life, but who are no longer on the stage; and I realize that I have been playing a considerable amount of the parts they played; alternating with a part peculiarly my own. A sudden and unusual glimpse in a large mirror may reveal what looks very like a reappearance of a man long dead; an inflexion of one's own voice, heard as though from without, may sound like the voice of one departed. How many other things have I inherited, which seem to me like laws of nature, yet are no more fundamental than the shape of my nose, the sound of my sneeze? Certainly one's parents bequeath an assortment of stage-properties, masks and make-up, which one may go on wearing for a long time before becoming aware even of their existence.

A very large part of me can go on working without my knowledge. It is thus that I digest, breathe, pulsate. I can even carry on many customary functions of daily duty while my mind is far away somewhere else, contemplating the past or the future, doing a mathematical problem. I can perform quite complicated and responsible duties and still have enough mind left over to carry on independent operations. Some performers in India have cultivated faculties like this to such an extent that they can do a dozen different things all at the same time; and there is obviously no limit to which such a power might not be extended by practice. All this enables us to dissociate faculty from self, the machinery from its driver. What a fruitful study is the study of oneself!

It is often said that the first step in knowledge is to know oneself. Probably most people think that this is merely a preliminary to knowing the universe. But perhaps it means that, when we have succeeded in knowing ourself, we shall find that there is nothing else to know. We cannot really be said to know a thing when we merely see it from the outside. That bush-rat, for instance: I can see him collecting orange-peel and cactus to build himself a nest among the pails and brooms. But to really know him I should need to be inside of him, to be him, to play his part. And perhaps I could do that without stepping beyond the bounds of my own self; for who knows how far those bounds extend?

Some people are very fond of being Mr. Smith or Mrs. Jones. They would not be anyone else; they would prefer to smithify or jonesify the universe. But others grow heartily sick of being that; they even go so

far as to try and be rid of Smith or Jones by stopping up the keyhole and turning on the gas. But may there not be a better way of becoming rid of these figures? Is it not possible for us to *change our part*, play a different part?

If you were under the influence of someone else, the way to get freedom from that influence would be to do what the other person did not want you to do, and to refrain from doing what he did want you to do. Therefore, if your present personality tries to drive you along a certain beaten track, you should try to go along another track. Thus you would loosen up your faculties, be rid of the kinks, and enlarge your sphere of activity and experience.

The personality is the *persona* or mask of the real Self; and the goal of initiation consists in the discovery or recollection of our real Self, as though we were to awake from a dream. Sometimes I have had distressing dreams, in which I have imagined myself to be in some dreadful predicament; and have seemed to awake, yet still the delusion persists; until, with a vast sense of relief, morning brings a real awakening, and the nightmare is found to be an illusion after all.

Something akin to this awakening awaits the aspirant to Knowledge, when the day comes of his awakening to a knowledge of who he really is. Then he will find that what he has so far believed to be himself was really only one of the stage-parts he was enacting.

"Mimes, in the form of God on high,
Mutter and mumble low,
And hither and thither fly —
Mere puppets they, who come and go."

Sings another poet, using the same symbol of the stage; but he reveled in the tragic beauty of the illusion. Yet he could not thus have portrayed the sad illusion, were it not that he who sang was an Immortal Soul, an actor superior to his part; painting the truth, even if unconsciously to himself, by the method of contrast, even as Bryant in his poem on the face of death, indirectly paints the sublime truth of deathlessness.

Verily "ye are not bound"; behind illusion stands reality. And the way to freedom is to escape from the tyranny of our desires, the 'vast formless things,' at whose bidding the puppets come and go; and to anchor to an ideal that is impersonal and beyond selfish desire.

"No man is made happy by the mere possession of objects."
— *Katherine Tingley*

WORKING WITH NATURE

LYDIA ROSS, M. D.

"HELP Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."— H. P. BLAVATSKY, in *The Voice of the Silence*

"FOR the Mystery in the heart of Nature is also the Mystery in the heart of Man; and the same wonderful powers are in both."— KATHERINE TINGLEY

"A LIFE in harmony with Nature, the love of truth and virtue, will purge the eyes to understand her text. By degrees we come to know the primitive sense of the permanent objects of Nature, so that the world shall be to us an open book, and every form significant of its hidden life and final cause."— EMERSON

HELENA PETROVNA BLAVATSKY, who founded the Theosophical Society, in New York, in 1875, said that she was sent to "break the molds of mind." It proved to be — as well she knew it would — a painful, difficult, and thankless task. In established lines of thought, and among the legion of thoughtless, she met every kind of ridicule, persecution, and misunderstanding. But this one woman was a host in herself, being allied with the finer forces of Truth, inherent in nature and in human nature.

H. P. Blavatsky literally gave her life to restore the ancient Wisdom-Religion to the orphan humanity. But, as she laid aside her worn-out body, she knew that she had fulfilled her mission, and that her work would go on. The dynamic power of her own liberating thought and feeling had ingrained a grander vision of Truth into human mind and heart. Through her, the ancient truths had come to stay; and, by contrast, they so dwarfed all narrow, beclouded opinions, prejudices, creeds, and sympathies, that the molds of mind required a new standard.

The very opposition that H. P. Blavatsky aroused, showed her success in calling attention to her message. Moreover, beyond the open recognition of her superior knowledge by leading minds, and the evident Theosophic influence upon current thought, she knew that a permanent and increasing world-impress had been made on inner lines. She predicted many of the scientific and other discoveries of today, repeating the Nazarene's words to his student-disciples: "Greater things than these shall ye do." She had faith in humanity's possibilities, for she had studied the minds and hearts of all types of peoples, in years of world-wide travels, preparing for her life-work.

From the first, she broadcasted her belief in the natural fact of Universal Brotherhood, and upon this logical basis worked for world-

peace. It remains today the one practical solution of international relations. It was a unique sentiment fifty years ago, in a world moving toward the terrible war, and still suffering and distraught, vainly trying to make unbrotherliness succeed.

One can read much meaning into H. P. Blavatsky's plan of work. First, she chose America wherein to organize the Theosophical Society. This was the focal point where all peoples were fusing national traits and possibilities into a potential new race. Her next move was to establish a center in India. Here Occidental energy used voice and pen to remind the passive Oriental of the neglected treasures of truth in his own hereditary philosophy. It is noteworthy that as modern lines of communication were opening the way for easily exchanging the material achievements of the West with self-seeking psychology and degenerate phases of Oriental mysticism, this Theosophic work linked the two hemispheres on the higher lines of thought and action. For she gave the matter-of-fact, scientific West the clue to the real science of life; while to the philosophic and introspective East she gave the practical impulse to claim its forgotten birthright to the ancient Wisdom-Religion.

Because East and West differed so in evolutionary type, both needed to give and take, so as to round out a more perfect human nature. Unlike the missionaries' offer of a tribal deity in place of Hindû gods, and unlike the commercial contact for gain, H. P. Blavatsky brought to the Easterner the reminder of his ancestral teaching that man's innate divinity could work out his salvation. Moreover she taught that the sum of scientific attainment would fall short without knowledge of the true science of life — for man was a soul. Without spiritual sense, the most brilliant mind could not interpret the revelations of continued research. And this sense was — and is — the outstanding lack in the Western make-up.

When H. P. Blavatsky's health failed in quasi-tropical India, she went to Germany, ill, yet ever busy writing her wonderful *Secret Doctrine*, and later went to England in order to end her life-work. Always and everywhere she appealed to the common divinity in man — the logical basis of human brotherhood and peace. She became the living truth to blaze a pathway of brotherhood from the New World to the ancient East, and from thence to mid-age Europe — a triangular world-link on the higher lines of life. Thus she made it easier for whoever sought to work or to travel on those lines. Now that the radio shows how to ignore boundary-lines and tune in with the antipodes, one can see much to gain by vibrating with the best in other nations.

In line with the above, are recent experiments of the noted Hindû

biologist, Sir Jagadis Chander Bose, before English scientists. The learned body of men knowing him to be their peer, and something more, in practical researches in electricity, physics, and physiology, saw that he had worked his marvels with a mystic's intuitive insight. He was using what, to them, was a sixth sense.

This super-scientist showed how his wonderful recording apparatus magnified a plant's living heart-beats a millionfold, and revealed its almost human reaction to sedatives, stimulants, and poisons. Even a loud noise recorded shock on the sensitive plants. This delicate feeling is something more than is described by our physiology's crude term of 'irritation' in matter. Our usual teaching that matter and environment produce consciousness, seems so backhanded an evolutionary theory compared with the ancient truth that all matter is alive and, in degree, conscious. And moreover, it is consciousness which dictates form, and not *vice versa.*

This Indian's experiments point out the way for Western science to get beyond the unsatisfying round of material research. His work shows where the unknown ultra-microscopic area merges into the field of consciousness. His revelations of the subtil relation between conscious life and material form, touches the cosmic duality of spirit and matter. It is significant of his impersonal grasp of eternal verities, that he claims the credit for India, as now leading modern research, by restating in scientific terms the teachings bequeathed by the ancients to his ancestors. He gives the same authority as H. P. Blavatsky's message of the Wisdom-Religion, disclaiming, as she did, any originality for it. Because she struck the keynote some fifty years ago, he is given a better hearing today. Is it not possible that his choice of life-work came from tuning in on some of the ethereal vibrations which her work left in the mental air of India? Is it less possible to imagine now that sights and sounds and dynamic thought are permanently recorded somehow, than to have imagined present broadcasting possibilities fifty years ago? Even the radio is yet in its infancy.

Much has been said of the harm done by Oriental lands in adopting the materialistic standards of Western progress. Even the missionaries brought to the home of ancient truth the simplified version of it the Nazarene gave to Galilean fishermen. It remained for the lion-hearted Blavatsky to challenge the East to broadcast the sacred science of life. She knew that nothing less than this spiritual leaven could save the West from its disastrous burden of brilliant materialism. Knowing Europe's fatal lack of spiritually balanced growth, she predicted the War:

"England is on the eve of such or another catastrophe; France, nearing such a point

of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to."— *The Secret Doctrine*, Vol. I, p. 646

With scientific proof that the life-force in plants reacts not unlike that in human beings, how can vivisectors claim that an animal's more intense suffering does not affect the experiments? Furthermore, is it not plain that beyond the final revelations of research-mechanism, the finer phases of truth are only visible to the refined vision of unselfish, kindly natures? No technique or mental finesse can equal the insight of the inner man, who works through earth-problems, life after life. It is this soul-self that is injured and desecrated by vivisection-practice. The animals are better expressions of their degree of the evolving One Life than we are of our larger degree. They cannot — justly or unjustly — work out the essentially man-made problems.

The scientific law of cause and effect returns the problem of man's diseases to him. It were better for him to face the issue, without adding to his account futile wrongs done to helpless animals. Nature promises the strength and balance of her finer forces to whoever makes himself fit to use them, by purification of his whole nature. Health and sanity are the natural conditions of an incarnating soul that is in control of its mind and body. Nature is both a just and generous ally, and it is useless to set one's puny will to work against her forces. Let us work with her.

REINCARNATION AND CHRISTIANITY

H. T. EDGE, M. A.

THE notion that Theosophy is opposed to Christianity is of course natural, in view of the fact that what passes for Christianity finds itself at variance with some of the Theosophical teachings. But, when we come to consider the question, What is Christianity? more fully, we find that this notion is of very doubtful validity. Those who, in the advocacy of Christianity, seek to go back to 'fundamentals' will find that the farther and deeper they explore into the origins of Christianity, the more conformity will they discover with the characteristic Theosophical teachings. Thus it is perfectly just to say that Theosophy has served to vindicate and reinstate Christianity by restoring some of its forgotten or perverted teachings.

One particular respect in which this holds good is that which concerns the reincarnation of the human Soul, and also, as a necessary

corollary, the pre-existence of the Soul. A learned authority on this question writes that —

"The critical history of the doctrines of pre-existence and reincarnation has never been written, but the materials at hand for such a history are most extensive. The bulk of the material lies in old Latin, French, German, and Greek works. I have in my library, without the slightest exaggeration, literally hundreds of volumes having to do with this subject and with nothing else."

There is therefore much work before scholars, so soon as any shall be found sufficiently interested and unprejudiced to devote years of patient research and compilation to the subject. And, until this has been done, it is obvious that no one is entitled to pass judgment on the evidence that these doctrines were prevalent among Christians.

This same writer goes on to affirm that the doctrines of pre-existence and Reincarnation have been plainly and continuously enunciated in the Christian world from the beginning, though often obscured by the efforts of dogmatists and sectarians, who, finding the doctrines incompatible with their narrow conceptions or with their views as to ecclesiastical polity, condemned the teachings and their exponents as heretical. But during the first three centuries of the Christian era, Reincarnation, as an essential part of the old mystery-teachings, was generally accepted; and traces of it can be found in the existing version of the Bible. Jesus not only never denies it but even openly teaches it. The apostles seem to have accepted it, for we find Cyril of Alexandria saying:

"The disciples, affected with vulgar native ignorance of things rightly taught by us, believed that the souls of men pre-existed before the formation of the body, and that, having voluntarily transgressed before the body, they were at length united to it, receiving birth in the flesh in the form of punishment."

But the Bible has been edited and expurgated by later editors, and thus undoubtedly many references to these doctrines have been lost. Before the development of this later Christianity, many Theosophical truths were openly taught by professed Christians; especially the Gnostics, such as Simon Magus, Basilides, Carpocrates, and Valentinus; and these truths persisted even after they had been declared heretical. St. Jerome asserts that "This doctrine was anciently believed in Egypt and the East, and now prevails in secret." Ruffinus, in his letter of Anastasius, states that "This opinion was common among the primitive fathers." Origen says:

"If the catholic opinion hold good concerning the soul, as not propagated with the body, but as existing previously and for various reasons clothed in flesh and blood, this expression, 'sent from God,' will no longer appear extraordinary as applied to John."

Nemesius says:

"If anyone, because of the soul's introduction after the formation of the body, sup-

poses that the soul is produced after the body, he errs from the truth. Neither does Moses say that the soul was then created when it was introduced into the body, nor is it according to reason."

Synesius says: "Assuredly I can never believe that the soul is an after-birth of the body."

Without attempting to go through the periods chronologically, we may quote the following from Dr. Thomas Burnet (1726):

"Though we cannot certainly tell under what circumstances human souls were placed at first, yet all antiquity agrees, Oriental and Occidental, concerning their pre-existence in general, in respect of these mortal bodies. And our Savior never reproaches or corrects the Jews when they speak upon that supposition (*Luke*, ix, 18, 19; *John*, ix). . . .

"The doctrine of the pre-existence and revolution of souls . . . was very ancient and universal, if any ever was so, since it prevailed not only through all the East but also in the West. . . . This doctrine, I say, as if sent down from heaven, without father, without mother, and without any genealogy, has made its progress through the universe."

In view of the above, what becomes of the objection that pre-existence and rebirth are contrary to Christianity? What we have hitherto understood as Christianity is a selection, specially made so as to exclude these teachings; so it is no wonder that we have heard so little of them. And the same applied to history. History is a selection. Any historian is bound to select, accepting those things in which he believes, and casting aside as futile superstitions not worth mentioning those things in which he does not believe. Reverse the process; instead of trying not to see a thing, try to see it; and the whole of the history of beliefs would be changed. The evidence for belief in pre-existence and Reincarnation would be overwhelming.

How many Christians, professing belief in continued existence after death, have pondered on the possible existence of that immortal Soul before birth? Yet it seems most unreasonable to suppose that a Soul which continues eternally in the future has not been eternal in the past.

In criticizing a belief as to after-death, we must always bear in mind that we are dealing with the inexpressible: no formula or set of words can convey the truth to minds set in the mold of matter, geared up to the mechanism of thought as we know thought in this world of physical manifestation. Immortality is a *state*, and the very negation of all states of which our mind has any experience. To express it would be to destroy it. Time, as we understand time, can have naught to do with the question; so it is irrelevant to speak of immortality as coming *after* death. Evidently we can only approach such problems by way of our own inner faculties; and, when the awakening comes, we shall not be able to communicate our knowledge.

In what we call our 'self' is much that cannot be permanent, that

we would not truly wish to be permanent, that we would fain escape from. But there is also the immortal eternal essence. In our dissatisfaction with our present condition lies the proof that this condition is not permanent — that another condition is possible. We are conscious at once of our immortality and of our mortality.

Who and what was I before the building of this structure wherein I now find myself? What shall I be when I have stepped out of this present garb? What is now my practical duty? Evidently, by deep and continual meditation to bring myself ever nearer to a realization of the littleness of the mere personality, and of the sole value and permanence of that life which I share with all living creatures. It is thus that I can approach the portals of immortality and find the key that unlocks them.

SIMPLICITY OF THE FUNDAMENTAL

H. P.

IT is difficult to understand the profundity which underlies simplicity, yet the crystal of the snowflake portrays some of Nature's most wonderful laws. The arrangement of the petals of blossoms are imbodiments of basic forms. The first nine numbers are at the root of manifestation, as are the simplest geometrical forms — the triangle, the square, and the pentagon.

We are constantly misled by externals. The senses convey knowledge less reliable than that given by the spiritual consciousness. The wisdom of this spiritual consciousness cannot be acquired through either the physical or psychic senses. The psychic senses are even more misleading than the physical.

When H. P. Blavatsky began her work, people were not ready for the spiritual pronunciamento. She had to begin by arousing them in what interested them. Now the more advanced members of the human race are partially ready for spiritual education.

This spiritual education is being given in the teachings of Katherine Tingley, the Successor of William Q. Judge and H. P. Blavatsky. It is in all of her books — *The Wine of Life; Theosophy: the Path of the Mystic; The Gods Await; The Travail of the Soul.* What she says in them is as significant as the forms of the snowflake-crystal, as the shape and color and perfume of the rose, as the simpler geometrical figures, as the first

nine numerals. What she says is as comprehensible as are those things, and also imbodies, as they do, the most profound truths.

When one's nature unfolds on the spiritual plane, and not till then, will one understand the truths of that plane; then, and not till then, will one fully recognise the uncertainty of sensorial knowledge and the banefulness of all forms of premature psychism.

The beginning of knowledge is a pure, unselfish life on the physical and thought-planes. This H. P. Blavatsky taught emphatically to her pupils. This truth Katherine Tingley is broadcasting to all, in her addresses, her letters, her books. Read the books — especially the latest, recently published, and which many think the best, *The Travail of the Soul.*

GOING TO MARKET

R. MACHELL

GOING to market in country-districts before the days of rapid transport, was the event of the week, the culmination of the week's work, and the test of work done. Market-day is a thing of the past; but that which it stood for does not pass away, though all things change their appearances.

Going to market is a part of human life, as we have it today; though we may never use the words, nor enter a market-place. For we are all the time trying to market our goods; and we are all at work producing goods for market; though we may not be farmers or be engaged in business. We are all engaged in commerce of some sort; not perhaps buying and selling for money, but trading our goods all the same; even though we have no landed property on which to raise crops or stock, nor warehouse, nor factory. Yet the richest or the poorest among us is a producer, and takes his produce to market.

The fact is that every human being is in his own person a factory and a farm, a warehouse and storage-depot; each is a producer or a gatherer of thoughts or feelings that have to be traded off to make room for more stock; and each one is accustomed to take these home-products to market more or less regularly. We do not call it going to market, but 'going to the club,' or 'going into society,' 'visiting,' 'calling,' attending meetings, and so on. The names are various, but the purpose is the same. It is to dispose of our accumulated stock of thoughts or

information, and to acquire in exchange either a new stock for our own consumption, or raw material to be worked up into attractive and marketable form.

There are all sorts of markets, varying in character from the wild demoniac frenzy of a stock-exchange in a panic to the placid aspect of a market-place in some old country-town on the occasion of a cheese-fair. In just similar style vary the other kinds of markets I alluded to. From a fashionable reception-room to a low-down 'club'; from a high-class association of deputies to a congress, down to a group of loungers at a street-corner; all are engaged in marketing their goods: and the methods are not very different in either case.

I remember an old Breton peasant who came around regularly to the house I occupied in a sea-side resort on the French coast, one summer, and displayed for sale the most unattractive lot of withered vegetables. He spoke only Breton, his goods were worthless, and he was in rags, but he was persistent, and seldom left a door till he had received some contribution either of money or food. At first I did not see what he had to sell, but later I realized that it was worth a small gift to most people to be rid of the annoyance of his unsavory presence. So he marketed his unpleasantness, just as people with bitter humor and malignant tongues market their slander, and gain contributions, in the way of invitations or admission to social functions, as peace-offerings from those who hope to buy the good-will of a venomous gossip-monger.

On the other hand there are traders who traffic in the charm of their own good humor and who sell inferior goods to buyers who are content to take things they may have little use for in order to get the pleasure derived from a sunny smile in the eyes of the trader. Who has not had such experiences in his wanderings through strange lands? And who has not gladly given all he had to give of hospitality and welcome to a visitor whose charm of character blinded the host to the obvious lack of high intelligence in the guest or to the poverty of his conversation.

I knew a man who kept in his service a most incompetent fellow simply because of his smile; he said it was worth his salary. And when one comes to think of it one can see how wise that man was.

To meet people who smile as they pass, smile naturally and genially, as some Japanese can do so beautifully, that is to get a stimulant that has no reaction; that is to taste a nerve-tonic that will not leave you in a state of depression afterwards. These things, like the sunlight, we take too often with no sense of obligation to the givers. What equivalent do we give? Are we not perhaps doing like that mendicant pedlar who

took gifts as the price of removing his offensive presence? May it not be that we are no better than mendicants if we have no grace of kindliness nor charm of courtesy to give in exchange for the smile?

And the Sun himself, does he too go to market with his glory? Surely he does; and all the world is his market-place. He goes to market with his golden produce, and all nature loves to trade with him, offering the adoration of her creatures and the joy of life in barter for his smiles.

But man; what does he give of love and joy and beauty in acknowledgment of all that he so freely takes as his prerogative? What does he add to Nature's gift of gladness? What is man's contribution to the joy of life? What produce of man's heart and mind can be present for the acceptance of the Sun, that gives him all he knows of life? Go to the mighty cities of the world and see! Go to the blood-stained battlefield and see! Look at the faces of the hungry poor, and search the features of the over-anxious rich for traces of that joy of life, the fruitage of 'prosperity,' the blossom of that parody of peace we call commercialism; the bitter fight for profit, that is not 'war,' yet shames the name of 'peace.'

One spot on earth I think is worthy to be called a Temple of the Sun, a true Peace-Palace, where Man and Nature join to forge the gold of the Sun's light into the heart-light that the whole earth needs. When the Sun goes to market at Point Loma he does not go home emptyhanded.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

ANOTHER interesting Egyptian tomb has been found, by the Harvard-Boston expedition, near the great Pyramid. It belongs to the immensely old 'pyramid-age,' and is the funerary chapel of Queen Meresankh, great-granddaughter of Queen Heter-heres, wife of Senferu and mother of Cheops, reputed builder of the great Pyramid. Queen Heter-heres' secret tomb and alabaster sarcophagus and much splendid funerary furniture were recently found as mentioned in these columns not long ago.

The chapel of Queen Meresankh is a very handsome chamber, containing many carved and painted figures and inscriptions. One of the

painted reliefs shows a daughter of Cheops and is of special and significant historical interest because she is represented with fair hair, the only person hitherto known of the early period of blonde complexion. It seems to indicate that foreign blood had been introduced into the royal house, and may lead to interesting historical developments.

A third empty tomb of King Zoser, the builder of what is said (erroneously we believe) to be the oldest stone building in the world — the Stepped Pyramid of Sakkara — has been found, and the inscriptions in it afford evidence of the high development of hieroglyphic writing at that period — calculated to be 3100 B. C. at the least. This is important, as archaeologists have been inclined to believe that only primitive forms of hieroglyphic writing were in use then. Evidence is continually increasing to show that the old-fashioned views about mankind having only recently acquired high intelligence are not supported by the facts.

Little was known of Sparta, the city of the Lacedaemonian Greeks, until the British School at Athens began excavating of late; and even now the relics are very few. No vestiges of temple-columns are to be seen, though the sites of the principal temples have been located. The great theater has been uncovered and shown to be one of the largest in Greece. Sparta was inferior in everything to Athens except in military prowess, and though the Lacedaemonians may have humbled the Athenians in strife, the glory of Athens remains to this day, while Sparta is practically a dreary, forgotten waste.

A recent discovery by the British School has proved, however, that there was some interest in really fine art even in warlike Sparta, for a fine portrait-statue of a warrior has lately been recovered from the Acropolis. Experts declare that this monument was carved out of Parian marble about 480-470 B. C. The battle of Thermopylae was fought in 480, and in all probability the statue represents Leonidas, the hero of that famous event. The figure is greatly damaged; many parts are missing, but there is hope that they may ultimately be found. The head and torso, the helmet with its great crest, and some of the left leg, are in fair preservation, and competent critics say it is the best piece of sculpture found in Greece within the last ten years.

Owing to the small size of the Spartan citadel, where the statue was found, it seems certain that only highly important monuments would be allowed there. No one would be more likely to be so honored than Leo-

nidas, but certainty about this can only be attained by finding the base or pedestal with the name.

In 1930 the Italian Government proposes to celebrate the two-thousandth anniversary of Vergil's birth by a great gathering of classical scholars at Cumae, near Vesuvius, where conferences and ceremonies will be held. Above all, Italian archaeologists intend to make the event memorable by presenting the world with the completed result of their labors in the excavation of the famous grotto of the Sibyl and the caves and labyrinths leading to the depths of the Infernal Regions as described by Vergil in the Aeneid.

For the last few years, experts have been studying the regions of the Campi Flegrei, or Flaming Fields, which are believed to be the setting for the imaginary adventures of the hero Aeneas in the Infernal Regions. Many interesting remains have already been found, but, owing to the destruction caused by volcanic convulsions and the violence of man, the most desired relics are deeply buried and will require much time, labor, and skill to reveal them.

Eminent archaeologists, classical scholars, and geologists, directed by the head of the National Museum, are planning the explorations, which will follow the wanderings of Aeneas of Troy on his arrival at Cumae till he set sail for the Tiber. According to a correspondent of *The New York Times:*

> "In the nether world, too, science plans to run a guide-line of fact through the confusing maze of fable. All those 'terrible and marvelous places' along the path of Aeneas and the aged prophetess will be indicated by the proposed chart. On the itinerary of the tourist of the future will appear the dismal domain guarded by the triple-headed Cerberus; the ferry of old Charon across the River Styx; the drear abyss of Tartarus, pierced by the wailings of tormented sinners; and Elysium, heaven of the virtuous, where Aeneas met his father and witnessed the pageant of Roman history."

The base of the ancient Temple of Apollo on the heights of the Cumaean Acropolis is being explored, but little is left in evidence of its former magnificence. South-east of the hill the Cave of the Sibyl is to be seen much as described by Vergil. He tells of a hundred openings which led from the Temple to the Cave and from which mysterious voices uttered oracles. Fourteen of these have been found, and several statues which stood in the Temple at the entrances to these passages are now in the Naples Museum. Pipes ran to these figures through which the messages were spoken presumably from the inspired prophetess of Apollo beneath.

To students of Theosophy the story of Aeneas's descent into Hades

and his experiences there is of great interest from its symbolic aspect and its obvious parallelism with other world-myths of initiation, and it will be very satisfactory if the material representation of the subterranean and gloomy realms of Pluto or Minos around which Vergil wove his dramatic narrative can be thoroughly explored and restored.

The description in the Aeneid of the hero's journey into the Underworld, or after-death states, is a vivid testimony to the knowledge of the ancient Wisdom-Religion, Theosophy, by the Romans, although it is, of course, more or less disguised in treatment. Led by the Sibyl, the Initiator, Aeneas is shown traveling through the dangerous regions, till he reaches the Elysium of the blessed. On his way he sees the lately-deceased souls who are not permitted to cross the River Styx until the proper ceremonies have been celebrated over their bones — an obvious reference to the state of Kâma-loka as it is called in the Orient, the preparatory state after death before the condition called the 'second death' from which there is no return except through the gate of reincarnation in a physical body.

Reaching the Elysian Fields — the 'Heaven of Indra' or 'Svarga' of Eastern religions, Devachan as it is called in Theosophical writings,— Aeneas finds those who have been purified to a degree and are enjoying spiritual joys. He then is shown the multitudes of souls who are preparing to return to the 'upper air,' the material life on earth, in order to carry on the evolution of the soul. These have to drink the mystic Waters of the River Lethe which take away all memory of the past.

The ancients felt no difficulty in realizing that reincarnation was perfectly reasonable and scientific in spite of the palpable fact that in the present body and brain we do not recollect what happened in earlier lifetimes; in fact, it is clear that they fully understood that such a memory, for the ordinary man, would be a serious handicap and that the temporary loss of memory is an essential for happiness and progress until a far higher state is reached than that to which the majority have yet attained. Vergil mentions, significantly, that there are a few who can pass out from the inner states at will.

Vergil's story greatly resembles the Homeric account of Ulysses' visit to the Underworld in the Odyssey. Students will find suggestive hints on the Aeneid in *Isis Unveiled* by H. P. Blavatsky, Volume I, pages 22, 97, 526; volume II, pages 376, 458, 518, 592.

Last summer a striking discovery of Roman Mithraism was made in Dieburg on the Main, Germany, in the shape of a temple of the Oriental

divinity, Mithra, whose worship was widely spread throughout the empire by the legions. Not only were the foundations found, but many figures of deities and a magnificent altar-piece richly carved in relief. The subject is the Legend of Mithra, and it is divided into many sections representing his birth, miracles, the release and sacrifice of the sacred bull, the ascent into the heavens to reign as the glorious Sun-God. Dr. Behn, who reports the details of this remarkable discovery, says:

"Very important is the discovery of the three Mithra-heads on a tree, the first representation of the Trinity, wrought a hundred and fifty years before its introduction into the Christian faith. . . . This altar-tablet is also most important in the history of art, not only on account of its high and quite exceptional artistic qualities, but also because we know the artist of this wonderful work, as the inscription bears the name of Sylvestrius Silvinus."

It is difficult to understand Dr. Behn's remark that this is 'the first representation of the Trinity, etc.' Probably he is referring to the Mithraic Trinity, for the idea of a triune aspect of Divinity is found thousands of years earlier. In *Isis Unveiled*, volume II, pages 48, 49, etc., H. P. Blavatsky treats this important subject very fully and illustrates it by a wealth of references to the Divine Triads in Egypt, Persia, India, Chaldaea, Greece, Mexico, etc.

Speaking of Mithraism, Dr. C. M. Cobern, in *New Archaeological Discoveries* (1917), says:

"Dr. Diederich published in 1903 with learned notes, what he considered to be substantially 'an entire liturgy of Mithras, the only one which we have received essentially entire from the ancient past.' This document, written according to Diederich about A. D. 300, clearly proves to us that though these ceremonies and beliefs were mixed with many magical names and with much senseless superstition, yet they presented in a really spiritual way the 'raising of the soul to the divine light and into union with God,' actually using in this effort some of the same symbols in which the Christian Church has imbodied its highest thought.

"In his struggle for the knowledge of the truth the disciple of Mithras seeks a new birth:

"'If it indeed seems good to you, permit me, though now held down by my lower nature, to be reborn to immortality . . . that I may become mentally reborn, that I may be initiated, that the Holy Spirit may breathe in me.'"— DIEDERICH, *Eine Mithrasliturgie*

It is well known that the leading features of the story of Jesus as given in the New Testament are found in the more ancient sacred Mysteries because they are symbols of living and eternal verities. As they deal primarily, not with material things or persons but with spiritual significations, they exhibit the highest possibilities of man, the meaning of the universal teaching that the kingdom of heaven is within. The world-wide Wisdom-Religion, Theosophy, has taken many forms, regarded superficially, but it cannot be anything but one at bottom. Some faiths have displayed its teachings more clearly, others less, but the soul's history is one.

Mithraism obviously contained the leading Theosophical teach-

ings about the drama of the soul and the Way of Attainment, and but for the success of Christianity in becoming the state-religion of Rome, it might have attained great developments, extending even to the present day. It was, of course, established long before the Christian era.

R. W. MACHELL

KENNETH MORRIS

IN all the history of the Theosophical Movement in modern times it is probable that, except the three Leaders, no one has reaped a larger harvest of love and admiration than has the subject of this sketch.

Effects do not go causeless; and there are good reasons for the feeling that goes out daily to Mr. Machell from Theosophists all over the world; and they are to be found in the man himself. In the first place, he has been a pillar of the Theosophical work for about forty years, since the time when H. P. Blavatsky went to England and made her home for the time being in London at Lansdowne Road, Holland Park, W.; in the second place, there has always been about him that which made it easy to believe in the divine worlds of beauty within this world.

Mr. Machell comes of a family that has held distinction in the Celto-Scandinavian north-west corner of England since at least Roman times: the Mali-Cattuli of those parts having good right to look down on the men who came in with William the Conqueror, and indeed on those who came in with Hengist and Horsa, as upstarts and *nouveaux riches*. He was born in Lincolnshire, in England, in 1854; educated at Uppingham under Thring, second only to Arnold of Rugby in fame among Victorian Headmasters, and at Owen's College, Manchester; later he studied his art at the famous Académie Julien in Paris.

When he met H. P. Blavatsky at Lansdowne Road, in 1887 or 1888, he had already made a name for himself as an artist: had made a name, but won no popularity, his work being of such a nature as necessarily to be caviare to the general; and it is probable that his meeting with her,— his recognition of her for the Great Soul she was, was instantaneous,— and his study of Theosophy, did nothing to make him more popular. He saw that Theosophy, in Art as in every other branch of life, could supply a new and potent inspiration; and from that time

on, painted fearlessly the story of the Soul, winning out of his own experience, and the illumination Theosophy shed on it, the right and knowledge to follow the path he had thus chosen. That path was not strewn with roses; but he never swerved from it; he never turned from his ideals.

There were courses by which he might have won wealth and popular acclaim; I think he was never even tempted to do anything but stand, in his art, for the Divine in Man. Great picture after great picture came, which yet the world is to recognise, from which to learn and to seek inspiration. He learnt his heroism in a stern school: and that is his history as an artist.

H. P. Blavatsky realized it; and valued him at his worth.

When she had moved to 19 Avenue Road, near Regent's Park, and the Blavatsky Hall was built, it was he who, working under her suggestions, decorated it with symbols of the great religions of the Orient.

When the issues of 1894-95 arose, Mr. Machell was not the kind of man who could be mistaken as to them. His eyes were much too clear not to see aright when worldliness, ambition, and misguided psychism arose in an effort to oust from the Theosophical Society its Vice-President and noblest member, and from the Movement its sole Teacher and, since H. P. Blavatsky's death, its natural Leader and Head. Mr. Machell's studio at Earls Court was a center of strong support for William Q. Judge; and Mr. Machell himself was no mean asset to Judge's side in the warfare that followed. He had a very delicate resourceful art in drawing away the veils wherewith humbug delights to disguise its charms. There are those who remember those days in London!

When the third Leader and Teacher arrived in England on the 'Crusade' of 1896, his recognition of Katherine Tingley was as instantaneous and as thorough as his recognition of H. P. Blavatsky had been. Many will remember him, too, at the Dublin Convention in August that year — the soul of wisdom, humor, and kindliness; and afterwards with the Leader's party at Killarney.

Again, none that knew him, in the years that followed, in that wonderful studio of his at Whitechapel: that magical attic so high above the roaring tides of London that to ascend to it was as good as climbing a mountain: that strange Bagdad-in-Mid-Air, where old Abderrahman Arabi, curio-dealer and Moslem mystic, used to come, reawakening in a thousand tales Nights as Arabian as, but wiser and more esoteric than, of old; — none that knew him then will forget! It was there he discovered the soul of grim London, the poetic entity that hides behind the

gloom and thunder and squalor; and painted great pictures, and wrote and illustrated his fairy-tales — wonder-stories I cannot think the world will allow to pass into oblivion; and was the proper soul and inhabiting entity of a *mise-en-scène* that would have needed George Macdonald at his other-worldliest to do justice to; — no; those who knew him then will not forget having seen life and poetry atoned together, in an artist who lived his art.

At the end of 1900 he came to Point Loma; and happily it may be said that the Theosophical Headquarters here will bear the marks of him for ages. He decorated the interior of the Rotunda in the Râja-Yoga Academy, and carved and built the stage there; he decorated also the interior of the Aryan Temple of Peace: and the atmosphere he put into all that work abides, and will. He started a new art in his carved-wood furniture: there are screens and chairs, etc., of his carving that must some day become world-famous.

For years, under Katherine Tingley, he directed the dramatic work of the Râja-Yoga Players: a most finished actor himself, he knew how to help young students to grow; and here again, none who worked with him but loves him. Then, year after year these twenty-seven years, it is perhaps unlikely that any monthly number of THE THEOSOPHICAL PATH since its beginning in July, 1911, or any weekly number of *The Century Path* before then, has come out without an article — more probably two or three articles — from his pen.

And not one of these articles but is marked with the keen and kindly wisdom of him, a wisdom ever ripening; with his constitutional inability to be humbuged, his adroitness in tearing away the veils under which the Lord of Humbug, the lower, personal side of our human nature, loves to hide. One imagines a time to come when humanity will treasure many books of his collected stories and essays.

And latterly, in these years of his ill-health and sore affliction: when he has continued to write under circumstances that make his effort — and success — things to shame the heroes of old - Ah, Machell, Machell, who shall tell how much love and sympathy go out to you now? From all who have known you, and been helped and benefited by you or by your work? From the Leader and Teacher you have never failed? From — do we not know it? — her Predecessors to whom also you were true? From — but there is no place to stop. . . .

IMMORTALITY AND PSYCHIC SURVIVAL

H. T. EDGE, M. A.

IN the *Hibbert Journal* for October, 1925, the reviewer of philosophical literature alludes to C. D. Broad's theory of psychic survival as follows:

"The theory is that the mind is a compound substance composed of two factors, a psychic factor and a bodily factor, neither of which separately has the characteristic properties of a mind. The psychic factor may be conceived as capable of persisting for some time after the death of the body and of entering into temporary combination with the brain and nervous system of certain peculiarly constituted human beings called mediums."

This is of course the explanation which has always been given by Theosophy, and students are familiar with it in the writings of H. P. Blavatsky and W. Q. Judge as well as in those of many other Theosophists. It explains the nature of those fictitious personalities which impose upon so many people, even people generally regarded as of superior intelligence. We often find that a strong desire to assuage the pangs of bereavement has played a part in the process by which these people have been convinced of personal survival.

H. P. Blavatsky was but restating a universally prevalent belief (or perhaps we should rather call it a knowledge) that bodily death is only the first stage in the disintegration of the human principles; and that certain non-physical elements of the personality can survive for a while, themselves in their turn gradually disintegrating in what has been called a second death. We invariably find among the peoples called primitive, and in the rituals of ancient races, that the existence of these psychic remnants is recognised for a fact and regarded as a danger to be carefully guarded against. Hence the various practices in use for the purpose of propitiating or banning them.

The practice of encouraging them to communicate with the living is actual necromancy. The temporary union of these cast-off garments of the deceased with the vital apparatus of the medium and sitters may create a veritable simulacrum of the departed individual, endowed to a certain extent with memory and other features closely resembling those of the deceased, and giving rise to a belief in his actual presence. These phenomena are however only temporary; and it would be well if that ended the matter. But unfortunately those engaging in such practices have opened the door to the intrusion of other denizens of the unseen world, of a wholly undesirable nature; thus rendering themselves liable to dangerous obsessions.

In *The Key to Theosophy* it is stated that only in the first few days

after death is it possible for the departed to communicate with the living, and that it is extremely doubtful whether this is of any advantage to the living. Apart from this exception, the communication is of the kind described above, delusive and to be avoided.

Broad's theory seems to us as a very timorous surmise, and of course the real state of affairs as to the nature of mind is very much more complicated than this. Which is not surprising, when we consider the variety and complexity everywhere apparent in nature. Many familiar analogies might be adduced in illustration of this point. Take for instance that of chemistry. To analyse ammonium sulphate into ammonia and sulphuric acid would not take us very far, for each of these radicals is further resolvable into simpler elements. And the case is more pointed when we come to complicated organic compounds. Mathematics of course affords us ample illustration of complex relationships; for think of the variety of ways in which a large number may be divided into parts?

But the most apposite illustration in the present case will be that of man's physical body. What would be thought of a theory which should cautiously distinguish that organism into only two parts, when we know how infinitely complex is the structure? Is it likely, we ask, that the psychic nature of man, that his mental nature, that any part of his nature, or his nature as a whole, should be any less multiform and complex? The division of man into seven principles, according to the Theosophical scheme, or into four or five or any other number of principles, according to other systems, is simply a broad outline. Such a division by no means precludes us from dividing and subdividing without limit.

The Theosophical teachings about postmortem states are beautiful and convincing; they should be studied. At the death of the body, the link which had held together the immortal and the mortal is removed; the perishable parts are resolved into elements and return to the appropriate realms of nature, as the atoms of the body return to the dust of the earth. The animal soul of the deceased may, in some cases of violent death, keep up a temporary existence by vampirizing the living; and this serves to explain many crimes committed in moments of temporary insanity by weak persons who afterwards say that they could not think why they did it. This is also a strong argument against capital punishment, which does not destroy the criminal, but only his body, leaving the *kâma-rupa* free to become a danger to society.

But the immortal part of man passes to its appropriate sphere of liberation and bliss, of which we can form no adequate conception, and which is dimly expressed by the various ideas of heaven and paradise. There it awaits the hour of reincarnation in another human form.

LADY OF LIGHT

It is natural enough for the bereaved to desire ardently for evidence of the continued existence of the departed and to be ready to accept anything that looks like evidence. Many people, however, are more repelled than attracted by such supposed evidence as is offered. And indeed it cannot be said that either the methods of communication or the results obtained are likely to satisfy the feelings or the convictions of a properly constituted mind. Communion with earth-bound spirits or fictitious personalities cannot supply the place of a lofty faith in eternal life in the spheres of bliss and purity.

So long as we live on the physical plane, all our ideas are warped and biased by the notions of space and time and so forth which pertain to that plane; and we cannot expect to form an adequate conception of the meaning of immortality. Since the immortal and liberated Soul cannot be dragged back to where we are — and Heaven forbid that we should desire it! — we should seek to raise ourselves to the plane whereon it dwells; in proportion as we refine our own life, we draw nearer to that state wherein we shall become concious of the unity of all that lives.

LADY OF LIGHT

H. P.

MOTHER of moons and of twilight,
Mother of months and of days,
Mother of years and of seasons,
Mother of time's endless ways;

Bright is the day at thy going,
Bright is thy day and thy night,
Brightly thy beauty is beaming,
Bright art thou, raiment of light!

I live in the smile of thy sunshine,
I bathe in thy life-giving sea;
Mother of life and all-being,
Thy Soul is the Life-soul of me.

International Theosophical Headquarters,
Point Loma, California

TRUE GOLD FEARS NO FIRE

FREDERIC MACALPIN

[A Paper written for the meeting of the William Quan Judge Theosophical Club, Feb. 25, 1927]

"GENTLEMEN and fellow-members of this august assembly: As has been our custom for so many years, we will waste no time on formalities and open the meeting at once. I now call the meeting to order and declare the floor open." *Bang!* went the heavy oaken gavel down on the equally cumbersome pine table, and Pop Swiggins with a ponderously exhaustive puff settled back into the ample, time-eaten leathern armchair. Pop was the Founder-President of the 'Old Fellows' Pleasure Club,' none of whose members had seen less than sixty summers.

The object of the club was simple enough; as the president himself expressed it: "Our first and only object is to discuss things as they be, as they used to be, and as they ought to be." The meetings were held every Saturday night and took place in the small space, half storeroom, half parlor, that separated the establishment of Swiggins and Sons, Wholesale Grocers, from the residence of Cyrus P. Swiggins, Corner of Grevilla Street and Jefferson Avenue.

Though it was yet only a scant fifteen minutes since the first member arrived, the air was a faint gray-blue, with a dozen promises of becoming considerably less faint before the august body would adjourn along about midnight. This blueness, along with the regular permanent aroma of hay and cans, made an incense which might do much to bring inspiration even to the most phlegmatic of plumbers. And it was the old ex-plumber who started the discussion that night.

"Mr. President and fellow-members. I came across a piece in the paper today which set me to thinking, and as I haven't solved the problem myself yet, I thought we could discuss it tonight and maybe get something good out of it."

Here the old man fished with his right hand into the left breast-pocket of his coat and extracted a thick black bill-fold. Fumbling through this and not finding what he wanted, he sat down and spread an odd assortment of ancient-looking papers and cards out on his knees. Finding at last a fresh-looking newspaper-clipping, he carefully refilled the bill-fold, restored it to his pocket, rose, and moved forward to be closer to the dim, tin-shaded light in the center. He read:

> "DIGGS FALLS, IDAHO. January 26. William Drake, fifty-year-old truck-driver was the outstanding figure in the disastrous Wolverton Mills fire here last night. Drake, with remarkable heroism

and a seeming disregard of his own danger, saved the lives of five mill-workers who had become imprisoned in the top story of the now demolished building. Five times he braved the flames, each time returning with one of the half-suffocated workers. As he gave the fifth victim over to the waiting firemen, the roof crashed in. He had done his work just in time. Drake is quiet and does not wish to talk to reporters. He says, 'It just had to be done, that's all.'"

"Now fellow-members, we read of these things pretty often, but this is what worries me: I worked with Bill Drake not so very long ago, and I've been acquainted with him on and off all my life, and of all the shiftless, lazy, good-for-nothings I ever saw, he was the worst. He'd do anything to get out of work, and what's more, he was quite something of a coward. Now what does he do but pull off a stunt that takes real honest pluck, makes a name for himself in a night, and like as not will get a movie contract and never have to work again in his life. Now how do you explain it?

"It set me thinking of other stories I had heard and read that were practically the same, and brought me around to myself. There are many things I've done at some time or other which I never would think of doing at another time. You know that any of us fellows would have thought quite a bit before running back into that burning building. Now, well — anyway, what can any of you say on the subject?"

There was a stirring and muttering, and finally Sniley, the old tailor, got up.

"Sit down, Sni!" said the president, "the discussion has been started for the evening and we can all sit now."

Sni sat. "I see it this way. When a fellow does a thing that you absolutely don't expect him to do, when you don't think he's got it in him, so to speak, I think he does it because just for the time being he's plumb crazy. I've heard of these things before, too, and that's my theory."

This started a lively discussion, and for an hour or more various theories were put forth and discussed at length — temporary lunacy, divine urge, indifference to consequence, animal instinct, bravado, psychological reaction, etc., etc.

The ponderous chairman heaved, reached for his gavel and whacked the room into silence. They all knew what was coming; it always came. "Fellow-members: I propose that we hear from Mr. Halton."

Out of the corner of the room came a figure, tall, old looking, but with no peculiarity of feature or form, except perhaps a calm solidity that suggested control, and a kindly eye that seemed to shine either with the

highest humor or the deepest pathos. "Friends," he said, "the subject and talk tonight have been very interesting indeed to me, and as our president has asked for my views, I think I can do no better than to give you a little story of some of my life.

"We will pass over all of the first twenty-five years of my term on this earth excepting to say that I started in circumstances quite the average, had a fair education, and at the age of twenty-five found myself in prison. Never mind why; I was there, that is the important point, and I was due to stay there for ten years. Ten years, friends, is not such a long period to us old folks, but to a youngster it is an eternity when it is looked at towards the future.

"I was bitter, angry, moody, blaming everybody but myself for the circumstances, and this frame of mind slowly ate like a canker into my being, and drew me into companionship with others of the same feelings. I was thrown among some of the worst of the criminal classes, and I learned many of their worst tricks and practices. We schemed together and several attempts were made at escape, but none were successful.

"The associations, and the thoughts and broodings, finally undermined my health, and I was taken to the prison hospital. There, learning the nature of my disease, I grew hopelessly indifferent. I just did not care what happened to me, and I was failing fast.

"The prison doctor used to come around once or twice a day to see us, and when he had time he used to talk to us and read things from various books to try to get our minds off our troubles and on to some really deep and uplifting subject. He read from the old classics, he read Shakespeare sometimes, and sometimes he would read little extracts he had taken from some current book. I very seldom listened; my mind had not been trained to digest that class of stuff, and I cared very little about it anyway.

"The doctor was a very jolly and likable chap of middle age, and (I realize now) full of sound common sense. One day he said before reading: 'Boys, I want you all to listen to this, all of you now, because it is something that is easy to understand and if you can get it, it will help you very much.'

"He then read us a little article called 'Another Chance,' in which the writer said that there was another chance for everybody, no matter what they were or what they had done.

"I turned away with a half-hearted, sneery smile and thought: 'That may be all right for some, but it is not for me; I'm too far gone.' But it had hit something in my mind, and I could not seem to get rid of the idea. Another chance — *another chance*,— suppose it were true for me.

Heavens, what would I not do for another chance! But no, it couldn't be.

"The next day when the doctor came around I asked him to sit down; that I had a question to ask him. I said: 'Doctor, that bit you read us yesterday about another chance has hit me somewhere and I can't get rid of it. Now how do you suppose I could ever have another chance? Here's my body, just wasted away, no good for anything; here's my mind, absolutely rotten with the stuff I've learned from going with the Bad Gang in here. What's the use anyway, Doc, can you answer me that?'

"'My boy,' said Doc, 'if your body and your mind were all you had, then you might be in a sorry way, but is it? Can't you believe that there is a part of you which is the really important part; the part that can go through everything and always come out clean and bright? Let us call it the Divine part. Do you suppose that we are all just separate little beings all to ourselves? Can you not imagine that there is a spark of this divine part in each of us, and that these sparks come from a grand current that flows through all life, a current that joins us all together? Think of that, and then you will have the answer to your question. The divine part is always there, you have but to give it half an opportunity to show itself, and there comes your "Another Chance." Think it out for yourself now! Good-bye.'

"I thought it out all that night, and have been thinking ever since. I found the divine part in me, encouraged it, and grew well. Then I began to seek for it in other men, and learned some wonderful things. I came to be trusted in the prison, and was released before my time, on account of good behavior.

"The doctor recommended that I work up my health on a farm. I did this for some years. Then I went to the coast and worked for a long time on the ships, studying all the time this imperishable part of man's make-up. There were hard times, and very dangerous times, and humorous times; and ever this pure side of human nature would show itself to me in many ways, and I found great joy and comfort in bringing others to the realization of this great secret of 'Another Chance.'

"I have seen many things happen very similar in circumstance to what Bill Drake of the fire did, and have always had a satisfactory solution in the thought of that everlastingly noble part of man which stays with us through all troubles and joys, which is the real We.

"Friends, it is in all of us, and if we only know it and give it a chance to shine out, we shall fear nothing. Thank you."

He retired to his corner. All were silent until, through the heavy blue atmosphere, rumbled the chariman's voice: "Mr. Halton, sir, I wish you was President of the United States!"